who led in the "Enlightenment" in the Europe of the eighteenth century China was a kind of Utopia where their principles were practiced.

The admiration of Europeans for China was in marked contrast to the disdain with which that country and its culture were shortly to be viewed. The powerful Empire of K'ang Hsi and Ch'ien Lung compelled a respect which the feebleness of the later rulers could not retain. Moreover, in the nineteenth century information in the West about China came chiefly not from missionaries, in intimate contact with the best of Chinese society, as many of the early Roman Catholics had been. It was derived, rather, from merchants who were irritated beyond measure by the restrictions on their trade and who saw chiefly the seamy side of Chinese life. Then, too, the rapid increase of wealth and physical well-being in the Occident in the nineteenth century contributed to disdain for non-Europeans, including the Chinese. The revival of Classicism may also have had an effect.

The continued influence of China upon Japan must be noted. Several of the Ming scholars, unwilling to live under Manchu rule, with the coming of the Ch'ing dynasty took refuge in the Shogun's domains. Here they made a marked impression upon art and literature. For a time, too, Japan experienced a strengthening of the influence of the Confucian school. Although politically independent and making her own adaptations of what she received, she remained within the borders of China's cultural empire.

SUMMARY

The first hundred and fifty years of the Ch'ing dynasty, then,

were among the most glorious in the history of China. With the exception of the Yuan, the area ruled from China had never before been so extensive. Internal order had never been better maintained over so long a period, and, as a result, prosperity was marked and the population multiplied far beyond all previous totals. China dealt firmly with the foreigners in its midst, and its culture was admired and copied in Europe. There was artistic and intellectual life.

With all this vigor and activity, however, in originality the China of the Ch'ing did not begin to equal that of the Chou, or